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MEMORIAL

FOR

Magistrates.



A SERMON Preached at *Christ-Church* in the City of *BRISTOLL*.
 on the Twelfth day of *October*, at the
 Assizes or Goal-Delivery.

By *JOHN CHETWYND*, Master of Arts, One
 of the Prebends of the *Cathedral*, and Vicar of *Temple*
 in the City of *BRISTOLL*.

² Sam. 23. 3.

*The God of Israel said, the Rock of Israel spake to me. He
 that Ruleth over Men must be Just, Ruling in the Fear
 of God.*

London,

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655:90

TO THE
RIGHT WORSHIPFUL
Thomas Earle *Esq;*
MAYOR.

The Worshipful the Aldermen, Sheriffs, and
Council of the City of B R I S T O L,
My much respected Patrons.

Most Honour'd Sirs,

AS a Testimony of my Gratitude for my Pastoral Charge in your City, which I enjoy by your Patronage, and that by a Maiden Vote; and my Tuesdayes Lecture which I preach by your gift: I have made bold to present this following discourse unto you, which was for the most part preacht by your appointment, at your last Assizes. The subject whereof are Necessary Truths, to be minded by all but especially by such as are already Magistrates, or in the

The Epistle Dedicatory.

line of Magistracy as you all are, and so concern'd in the Publique Good and Welfare of this Famous and Honourable City.

Shall you please at your leasure time to peruse and consider the particulars therein contained, and with a Conscientious care to follow the Directions God gives you, and this discourse will mind you of. You will without question be to your great Comfort here, and god Account hereafter : Such as Mordecai was seeking the Welfare of the People committed by His Majesties Gracious Charter to your Charge, and so doing acceptable to the multitude of your Brethren, which is and shall be the Prayer of

Your much obliged, and Thankful

Beneficiary

Novemb. 21th.

1681.

John Chetwynd.



Ecclef. 12. 13, 14.

13. Let us hear the Conclusion of the whole matter ; Fear God and keep his Commandements, for this is the whole duty of man.

14. For God shall bring every work into judgment, and every secret thing, whether it be good or whether it be evil.

Considering the weightyness of this days work, I shall study that brevity that may not be obscure. And though I will not undertake to be your instructor in the things you know not, yet give me leave to be your remeinbrancer, to stir up your minds to the practise of what you know. That so this solemn assembling in Gods House of Prayer (and that at the beginning of them, as it is in it self commendable, so may it be for the future imitated, may be more than a Punctilio of State, and point of Honour, even a usefull means for the better carrying on of the great work of administering Justice. Gods Assistance being implored by our Prayers to him, and Gods Directions attended and regarded, and obtained by our hearing from him.

It hath always been the course, even of Heathen Magistrates, to have their recourse unto the divine powers, before they undertook any matters of importance, to enter the *Capitol* first before the *Senate*, and to *Sacrifice* first before they *Sentenced* ; *A Jove principium, to implore divine assistance and*

and direction, and there is still great reason so to do, since there is no case so bad but some will plead it ; No man so good but some will slander him ; Nothing so false but some will swear it.

A treacherous *Ziba* with a false probable Tale, and a face present may divert a *David* from the right line of Justice, to entertain prejudices, and pronounce a wrongfull and unjust sentence against an innocent and true hearted *Mephiboseth*.

Act. 24. Magistrates indeed are called Gods, and usually do know much, but yet they are but Men, and know not all things, and may be imposed upon by the Eloquent Oratory of a well spoken

Tertullus, accompanied with such witness as those *Jews* were, who were ready to attest what *Tertullus* spake, and therefore

Magistrates have need to implore and receive divine assistance, that they may be as an Angel of God, to discern true from feigned, and as *Solomon* did, to distinguish between the true and the false Mother. And this Wisdom was the return of *Solomons* Prayer, and Gods bounty, who hath promised, and will not be worse than his word, to give it to those that ask it.

Jam. 1. 4. And hath left directions in his Holy Scriptures, for the right Regulating of all Humane Transactions, whether they are Personal, or Publique, Civil Administrations or Ecclesiastical Offices : which Holy Scriptures are sufficiently able to make

2 Tim. 3. every man of God perfect, whether the private Christian in his personal or relative concerns, or the Publique Officers,

17. whether Ministers in the Church, or Magistrates in the State,

Psal. 82. who bear his Name : *I have said ye are Gods*, and are his Deputies, even Gods among Men, who though made of the same

Metal with their Brethren, yet are Gilded over, and shine as Stars from the Sun, in a Lustre received from God and the King ; Whose Image, Name and Office they bear, being deputed by him, as *Mordecai* was, to rule their Brethren, and

Rom. 13. armed with a Sword to enable them thereto. And therefore

Psal. 115. may not sit as those Idols that *have eyes and see not, mouths and speak not*. Or as idle cyphars in Gods chain, and therefore

have need of Gods direction, which is to be had no where so clear and plain as from Gods own mouth, Scripture and Sanctuary Instructions.

And

And amongst them there is none more fit, nor more full than the words first read, which are

The Sum, Compendium, Epitome and Conclusion of what ever is written, or may be heard.

Fear God and keep his Commandments.

The words you know are Gods by *Solomon his Amianensis*, who having run through the whole circle of all sublunary enjoyments, and creature contentment. and suckt out the very quintessence of all humane delights ; That the knowledge of the wisest of meer mortal men, and the wealth of the richest of all Earthly Potentates could furnish him with, upon a serious review of all his past experiments, he comes to acquaint us with what himself had found. That

All is vanity : vanity of vanities, saith the Preacher, all is vanity.

This he lays down in the first chapter of this book, at the second verse, as the Doctrine of the whole book prosecutes in the rest of the chapters by induction of particulars ; (which I may not now speak unto) and in the eighth verse of this chapter pronounceth again, as sufficiently evidenced.

Vanity of vanities, saith the Preacher, all is vanity.

And having interposed in the four next verses.

1. The excellency of the Scriptures compiled by himself, and others of Gods *Amianenses* : who were masters of the assemblies, and had received them from that One Shepherd, *viz.* Jefus Christ; the wisdom of the Father, for their usefulness and profitableness to us, are as Goads to stir up, and nayls to fasten.

2. The vanity of the itch of humane scribbling, and wearisomenes of reading such writing, such as are the Popes Canons and Decretals, and other Popish Trumpery, as likewise idle vicious and corrupting Plays and Romances : which makes men negle&t at least, if not nauseate divine truths.

Of *Carolofadius* it is reported by *Luther*, that he was eight years Dr. in Divinity before he had read One Word in the *Scripture*. *Mens. Col.*

So that the most of Students among the Papists were well by one compared to a man drawing of a Flint, when he had good

good bread by him, which he neglected to make use of.

Solomon having thus laid down the excellency of God's, and vanity of man's writings.

He now comes in the close of this book, the words of my Text to lay down. The Sum, End, Conclusion, the Recapitulation, the Epitome, Compendium and Abridgment of what ever was written by God, in this or other books of Scripture, or was read or heard by man. The scope at which all tended too! *Fear God and keep his Commandments*

All the lines that may be drawn from the whole circumference of divine truths, written and revealed in this, and all other books of Scripture, which holy men of God, which were moved by the Holy Ghost did, or had or should write, did all meet in this Center; *Fear God and keep his Commandments.*

You may not expect then.

Right Worshipfull and Beloved, a full and compleat handling of them, on which a Minister might with great ease and more profit preach his whole life time, than that *Gernan Professor* of Divinity did, who was Twenty-five Years Reading in his Publique Lectures, on the First of *Isaiah*, and had not finisht it. There being nothing in the whole compass of Divinity but what may be reduced to the *Fear of God, and keeping His Commandments.* The one as the Root, the other as the Fruit: The one as the Fountain, the other as the Streams of our practical complyance with Gods will, it being as our Translators supply it, *the whole duty of man.* Which Translation: the best of all Translations was, by the incomparable Piety of King *James*, and the indefatigable pains, and accurate care of the most Learned Bishops, Doctors and Divines of that age, most happily performed, and may not without great presumption be slightly spoken off.

Or as the *Spanish*: *toda ecclentia.*

Or as *Piscator*: *Hoc est omnium Hominum*, this belongs to all men.

Many directions in Scripture are bounded and limited by several circumstances to particular persons, but this concerns all, and therefore to be regarded by all, as that which is the alone

alone *Cynosure*, to guide us through the waves of a tempestuous Sea of troubles, dangers, labyrinths in this world, unto the Port and Haven of heavenly happiness.

Text : *Let us hear the Conclusion of the whole matter ; Fear God and keep his Commandement : for this is the whole duty of man.*

As the skilfull and provident husbandman first rids his ground of Thorns, and then sowes his Seed.

So doth *Solomon* in this book (of which the words read are the Compendium,) labour to remove from the hearts of men the love, and study and endeavour after vanity, by which the minds of all by nature are preoccupied and forestalled, especially by this mistaken apprehension, that they may at the same time embrace the Study of Earthly Vanity and Heavenly Piety.

There are none that do not by natural instinct desire the avoiding of eternal pains, and the enjoyment of everlasting happiness ; It being the property of natural affection, to desire its own preservation.

And by the same natural instinct are men carried after the pursuit of worldly things, vanities indeed, though the only substantial realities in their conceit ; *The Rich mans wealth is his strong Tower in his own conceit.* Some hasten after Pleasures, others after Riches, a third after Honour, and so far the Doctrine Profession and external Practise of Piety shall be complied with, as they cross not those Appetites, and much may be, and is often done according to Gospel prescriptions, as was by *Herod*, who reverenced *John Baptist*, heard him gladly, and did many things. Yea many times some will suffer much, so they may enjoy their carnal desires. But alas !

These foolishly perswade themselves to joyn those things together that are inconsistent. Sooner will Heaven mingle with Earth, the Fire with Water coalesce and remain at peace together, than the study and love of Piety with the study and love of Earthly Vanity.

True it is that men may and do by their eager prosecution of earthly vanity, deprive themselves of the happiness both of this, and the future life.

B

But

But to enjoy both together, let them use what diligence and skill they can, they shall never attain it. *For no man can serve two so contrary Masters. No man can serve God and Mammon. No man can serve God and his Belly. No man can love God and the World.* For God is a jealous God, and will admit no rival. He is as the true Mother, who will have all or nothing.

Phil. 3. 19. Job. 2. 14. Solomon then having in all the fore-going part of this book, endeavoured to perswade men from the love and study of earthly vanities. In these two last verses he shews us the sum and end of the whole, of all our learning and hearing the right method and course of happiness both here and hereafter.

In which words we have to consider;

- 1. The direction laid down.
- 2. This direction prest by three arguments.
- 3. 1. It's the conclusion of the whole matter.
- 2. It's the whole of man.
- 3. God will bring all to judgment.

I shall speak to all these particulars, first by way of Doctrine, and then by way of Application.

1. The direction laid down; *Fear God and keep his Commandments.*

This compendious sum of Gods Counsel, discovers Gods admirable Wisdom in revealing his mind so fully, and yet so succinctly in reference to our duty and way to happiness.

It was the wonderfull wisdom of God to comprehend in the Decalogue all that is to be done by us; in relation to God and our selves, and our Neighbours. More wonderfull in his contracting these ten words into two; *Love to God and Love to our Neighbour* neither is it les wonderfull when the Gospel is sum'd up in this short expression. *Repent! For the Kingdom of God is at hand.*

Now the use that we are to make of this short sum is this. That as Travailers have an eye to their Geographical Charts, which they carry about with them, unto which they often look

look to direct them in their way, so ought Christians often to mind this *Sum and Compendium* of their duty, unto which they must have respect to guide them in their way to the Heavenly Kingdom, and which, as another *Jethro*, might direct them through the Wilderness of this World, to their Heavenly *Canaan*.

Such an other Compendium of our duty we have in the description of *Job* : *He feared God, and departed from evil.* *Job. 1.* And in that expression of St. Peter : *He that feareth God and Alt. 10. worketh Righteousness.*

Fear God and keep his Commandments.

In which we have

1. The Fountain, Cause and Root : *Fear God,*
2. The Effect, Branches and Streams ; *and keep his Com-
mandments.*

1. The Fountain, Cause and Root : *Fear God,*

*Solomon tells us Prov. 1. 17. That the fear of God is the be- Prov. 1.
ginning of Wisdom : Caput Sapientia.* Now as from the head
the seat of sense, all sense is derived through all the Members
of the body, so from the inward fear and reverence of God,
there flowes as it were the Sense and Life of all good actions,
and therefore our first care should be to get this reverential
fear of him, that we may Worship him according to his own
prescription, not our own inventions, know him from his
word, believe on him, call on him, and trust upon him, which
is the substance of the First Table.

Generally men place all Holiness in the works of the Second Table, as in Charity, Liberality, Justice, giving to every one his due, though they live in ignorance, and total neglect of Gods worship and instituted service, which is, as if we should count a man living when his head was off. For what the head
~~is to the~~ the body, that is the fear of God to all Religion, to all
holy and righteous practices.

Now the fear of God is an awfull reverence of Gods great and Glorious and Gracious Majesty ; Least we offend him by sin : Least we smart when we have sinned. This is as in the Vulgar, *Timor a fear of sin, or as Tremellius, Pavor a fear for sin.* This in both its sensess should fill our hearts, and awe

our Souls. Fear him as Sons, because of his Fatherly goodness ; Stand in awe of him as Servants, because of his Masterly Authority, Power, Greatness and Goodness, and both of these degrees of holy fear, both of Sons through love, and of Servants through awfulness. May Solomon be thought to have reference unto in this direction ? And *Jehozaphat* in his charge given unto his Delighted Judges.

2 Chron.
19. 7.

Let the fear of the Lord be upon you, take heed and do it.
He layes before them the fear of God to draw them to a Holy and Religious and Conscientious respect, to discharge the duties incumbent on them, by reason of their Office. Wherefore let the fear of God be upon you; *Timor Dei vobiscum, Pavor Dei insit.* And this will be an excellent means to inable all, but especially intrusted Magistrates to discharge their places.

For the fear of God is the beginning and end of Wisdom.
And Job tells us of himself, that it kept him from doing unjustly. *Destruction from the Lord was a terror to me.* And when this fear is wanting what can be expected, but all manner of sin and wickedness ? the want of it being the evident source of all evil. Hence Abraham in Gerar did expect the ravishing of his Wife, and murder of Himself, because he thought *there was no fear of God in that place.*

Job 31.
23.
Psal. 36.
3.
Gen. 20.
11.

Time will not permit the pressing on of this first branch of the direction, by the consideration of Gods;

- 1. Command { Omnipotency.
- 2. Attributes of { Omniciciency.
 Goodnes.
- 3. Relations to the Master Father. &c.
- 4. Promises of all good { Spiritual
 Temporal
 Eternal.
- 5. The excellency of the grace it self, as being
 - 1. Needfull, without which we cannot serve him.
 - 2. Acceptable to God, without which we cannot please him.
 - 3. Comfortable to our selves, freeing us from all base disturbing and distracting fears of Men and Devils.

Passing by these reasons and arguments by which I might enforce this First Branch of the Direction: I come to the Second.

2. The Effect of that cause.

And keep his Commandements.

From our awfull respect to, and reverential fear of the Divine Majestie, then doth and will arise a resolution, and endeavour to keep Gods Commandements, to obey him in every part and poynt of Duty, which if we do we shall live for ever.

We cannot indeed now do it in a legal way, as *Adam* was bound to and enabled for. But we may in an Evangelical way, such as God allows of and accepts; Wish well to exact obedience, as *David* did. *Psal. 119. 45. 6.*

Thou hast commanded me to keep thy Precepts diligently.

Psal. 119.

O that my ways were directed to keep thy statutes.

46.

Then shall I not be ashamed, when I have respect to all thy Commandements. And then be doing as we can, for affection without endeavour is as *Rachel* beautifull but barren.

Let us be doing at every thing as well as at any thing: We may not be *Funambuli virtutum*, such as go in a narrow tract of obedience, No; Our Obedience must be Universal, extending

Jam. 2. tending to the compass of the whole, which is but one copulative, and then as St. *Augustin* well notes, *Beatis sunt qui Praecepta faciunt, etiam si non perficiunt.*

They are blessed who do as they can, though they can but under do. — And as St. *Bernard*. *In libro tuo scribuntur Omnes, qui quod possunt faciunt, et si quod debent non possunt;* All are written, O Lord in thy book, who do what they can, though they cannot do what they ought.

This Book of *Ecclesiastes* begins with *All is vanity*, and ends with *Fear God and keep his Commandements*. Now if that sentence were knit to this which *Solomon* reserved for the end, as the Haven of rest after the Turmoys of vanity, it would be like and in effect that, which *Christ* said to *Martha*; *Thou art troubled about many things, but one thing is necessary.*

That which troubleth us *Solomon* calls vanity, that which is necessary he calls the *fear of God and keeping his Commandments*; From that to this should be every mans Pilgrimage in this World. — We begin at *vanity*, and never know that we are vain, till we come to learn this Lesson, to *fear God and keep his Commandments*. In which I shall touch as the streights of time will permit.

{ 1. The Act : *Keep*

{ 2. The Object : *His Commandement*.

1. The Act : *Keep*.

A Comprehensive word that contains in it all the Christians Duty, in reference to Gods will. The effect of a right fear of God; viz. As the *Psalmist* expresseth it; *The keeping His Covenant, the remembering his Commandements to do them.* So that it implies and contains under it.

1. A Receiving by the Ear or Eye.

Rev. 2.7. *He that hath an Ear to hear, let him hear what the Spirit saith to the Churches.* — *He that turneth away his ear from hearing*

Prov. 28. *the Law, his Prayer shall be an abomination;* That willfully slighteth the opportunities of hearing, and frameth excuses, trusting to their good Prayers (they say) they make at home, and conceiving that they can bestow their time better elsewhere, their Prayers shall be abominable. It were well, and much to be

be desired, that such would read and seriously consider what they may find written. *Prov. 1.* from the 24th. ver. to the end of the Chapter.

2. A retaining in their heads, minds and memories, to know and understand them: To hear without understanding is but lost labour; and therefore God hath set up Masters of Assemblies, whose work it is, and whose care it ought to be, to do as those we read of in *Ezra 8. 7.* *That caused the people to understand the Law.* And we ourselves ought to pray as *David.* *Make me to understand the way of thy Precepts.*

3. A keeping in our hearts to affect us, and operate upon us, and to change us into its own likeness; as the graft doth the nature of the stock, as the leaven doth the meal, to leave in it a relish of it self. This *David* tells us, that he had *hid God's word in his heart, that he might not sin against God.* And this *Saint Paul* adviseth us to let the word of *Christ dwell in us:* not as a guest or stranger pass through, but as a dweller making its abode with us: *or habet animam coniugis in te.*

4. A frequent having them in our mouths, to speak of them, and declare them, and Communicate the knowledge of them to others, and this is not only the duty of Gods Ministers, who are to declare the whole Counsel of God: But likewise of private Christians, who are to admonish one another, to teach *their Children, and to talk of them* — But especially to keep them.

5. In our deeds and works to practise them; and this indeed is the perfection of all the rest: For all the rest may be done, and we never the better.

If you know these things, then happy are ye if ye do them.

Other things are necessary, but yet, without this, of no avail, yea mischievous and dangerous, heightning our sin to a presumptuous contempt, and so encreasing our stripes. He that knows his Masters will and doth it not, shall be beaten with more stripes.

Only they know profitably that practise Consciously, and shall be blessed in their doing. The *Psalmist* tells us; *He that doth these things shall never be moved.* Its not he that knoweth them, or speaketh of them, but he that doth them.

For

Ezra 8. 7.

9.

Psal. 119.

27.

Psal. 119.

11.

Col. 3. 15.

10.

Deut. 4.

10. & 6. 7.

10. & 6. 7.

For as we judge of the corporal health of the Heart, not by the words of the Mouth, or colour of the Countenance, but Pulse of the Arm. So judgment is to be made of the Spiritual soundness and uprightness of the Soul, not so much by words or looks as by the fruits of the hand. *Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* And if ye know these things then happy are ye if ye do them. And herein are ye my Disciples, if ye bring forth much fruit.

Mat. 7. 21.
Job. 13. 17.
15. 8. 9.

So that if a man had as great skill in Divinity, as *Varro* is reported to have in Philosophy, who read so much that it was admired that he could write any thing, and yet wrote so much that another could hardly read, though he should speak with the tongue of Men and Angels, yet if without Charity, which is the fulfilling of the Law, all would be worth nothing.

1 Cor. 13. 11.

2. The Object : *His Commandements.*

Now Gods Commands are made known unto us by

Ro. 2. 14.

1. The Law of Nature Engraven in mens hearts.
2. The Scriptures written, and so Gods Commandements revealed in them, are either

1. Moral. The Ten Commandements comprehended in these two things.

{ 1. Love to God.
 { 2. Love to our Neighbour.
 2. Evangelical. Such as are.
 { 1. Repentance.
 { 2. Faith.
 { 3. Self-denial.
 { 4. Taking up the Cross.
 { 5. Imitations of Christ.

All which Commands both Moral and Evangelical cease with time, except the first, but that runs Parallel with Eternity. God will be our God for ever, all the other will cease : For in the World to come, their will be no humane Policy or Government, or External Worship.

3. Gods Deputies.

Gods

Gods will and commands are made known to us by those Rulers and Magistrates, which he hath ordained to rule over us ; whose determination of things indifferent left in their power to dispose and order, is and ought to be esteemed as Gods will, made known by their Mouth, and obeyed for Conscience. Rom. 13.

The Particular Rules of Government and Methods in judicial proceedings, are Gods will made known by them ; when they are not contrary to Gods express will, and are to be obeyed for Conscience sake, which calls for a Ready Compliance in an *Actual Performance, and knows no such contradictory chimera, as a Passive Obedience.* It was a Rule of St. Bernard's, and is a most true one, and of excellent use ; *Eum quem pro Deo habemus in terris, debemus audire in iis, qua non sunt contra Deum.* That is, him, whom we have for a God on earth, we ought to obey in all things, not contrary to Gods will.

Our Saviour Christ into who hands all power is committed, and who is made the head of all things. *Mat. 28.18. Eph. 1.21,* 22. Did not himself institute either.

1. The particular modes of Judicials, as to the Government and Regulation of matters in the Civil State, but only the general Rules of Justice and Equity, which particulars he left to the disposal of Kings and Governours, which Rule by him, under him, and for him. Neither did he tye them up to the Judicials of *Moses*, but left them at liberty, as to the circumstances of Policy to their own Prudence and Wisdom. Or,

2. The particular ceremonies and circumstances of Divine Worship, but left them to the prudence and power of the Apostles, to set in order (as St. *Paul* said he would,) in the several Churches which they should plant, and so to all succeeding Governours in all Ages, in their several Churches, to appoint according to expediency in their several Precincts.

And this appears by,

1. The different Ceremonies of the several Churches, which were not uniform but various, as the Observation of *Easter* in the *Greek* and *Latin* Churches. &c.

2. By St. *Ambrose's* direction to conform to those external rites

rites which they found in the several Churches they had occasion to have Communion with.

And there are very good reasons rendred by some, why Christ who took care for all the Substantials of his Worship, did not himself institute the Circumstantials. As

1. To grace and gain authority unto the Apostles, in the Churches which they planted.

2. Because *Moses* his Dispensation did not, nor was not to cease till our Bleſſed Saviour was ascended.

3. That the circumstance of Christian Worship, that should be after our Redemption wrought by him, might not be *Umbra futurorum*, the Shadow of things to come, but *Memoria preteritorum*; The Memorials of things past.

4. The different fashions of divers Countries, as to the external modes of expressing their Reverence. Whereas the Laws which our Bleſſed Saviour himself prescribed, concern all Christians in all Countries. And therefore the circumstances of the Christian Divine Worship could not be prescribed in general, but were of necessity to be left to the appointment of the Apostles, and their Successors in all ages.

And this is agreeable to the Scriptures, and the Doctrine of the Church of *England*, Established by Law.

Concerning which, were men rightly Principled, there would not be so much Clamour against the innocent Ceremonies Established by authority, and to be observed for Conscience sake in Obedience to the Magistrate; who as he is Gods hand to weild his Sword, so is he his mouth in such cases of indifferent circumstances to declare his mind.

But what St. *Austin* writes concerning *Fauſtus*, is true of the generality of Difſenters from the Church of *England*. *Vel non intelligendo reprehendit, vel reprehendendo non intelligit. Sententiam Ecclesie non intelligit, sed amat suam, non quia vera est, sed quia sua est.* That is, either not understanding he reprehends, or reprehending doth not understand. He doth not understand what the Sentiments of the Church are; but loves his own, not because they are true, but because his own.

So hard is the lot of the Church of *England*, that by the *Romish* Synagogue it is condemned for having so few, and by Difſen-

Dissenters cryed out on for having *so many* ; VVhereas in the eyes of sober men it is valued according to its excellent temper, not exceeding to a *burdensome oppression*, nor defective in due comeliness, *by a slovenly rudeness*. And no wonder since a decent and necessary subordination of inferiours to superiours, as in a well Disciplined Army, keeps all in a due correspondency of subjection and Government, and renders Our Church Glorious, as an Army with Banners.

Not as the Congregations of Dissenters, who are like *Pliny* his *Acephali, all body and no head*. Or

As the *Popish Parasites* have rendered their Synagogue like the *Toadstool, all head and no body*. VVhilft they ridiculously affirm ; *Papa virtualiter est Tota Ecclesia*. VVell then

It is not some but all Gods Commandements thus made known ; Those which are necessary and moral by the Law, Engraven in the heart, and written in the Scriptures. Those which are circumstantial, and in themselves indifferent, till determined by the mouth of God's Deputies. All these the fear of God will direct and encline to, and enable for.—*Then Psal. 119. 6. shall I be upright, when I have respect to all thy Commandements.*

Natura facit unum ad unum. But Grace makes us as a *De-
phick Sword* prepared for every good work.

2 Tim. 2: 21.

Nature will permit the compliance with Gods will, and the doing, and it may be suffering many things, till it crofseth our own wills, and so long we may seem to yield a ready obedience, as *Herod* did, who did many things, and heard *John* gladly, while VWind and Tyde go all one way, we sayl readily in our begun voyage, which standing contrary, we think best to take harbour, or return whence we came. So when Gods Love, and the VWorlds Lust appear in contrary quarters, we shall soon see whom we shall follow.

VVhat we take up as a cloak in a storm for a shelter, or a disguise, as a Covert to hide in time of Danger will be laid aside when the storm is past and the danger over.

But that respect to Gods command which flowes from a true fear of him will continue, and not be as an upper and loose Garment, which we put on when we go abroad in the sight and company of others, but hang upon a pin when we come into

into our own houses. But as our shifts to lye down in, yea as our skin never to put off.

Thus must we keep Gods Commands, *all of them, and always, and as, and because they are Gods Commands,* out of a pure Conscience, and not out of self respect.

Jehu slew *Ahab* and *Baals* Priests, not out of respect to Gods command, but out of design in so doing to establish his own Throne. For he still kept up the Golden Calves, and their Idolatrous worship, to Gods dishonour, and a clear evidence of his own hypocrisy. Men are very apt to have more tender resentments of things as they check and clash with their proper interest, than that they are contrary to Gods command.

As that Father gravely told that *Arrian* Emperour, who reproved him for shewing to his Son no more Reverence; That he had more respect to his Sons honour then to the honour of the Son of God, whom he suffered to be dishonoured by Hereticks.

*23. 19.
24. 25.* Thus *Demetrius* left all the other Idols, which to him were Gods, to shift for themselves, but *Diana* which brought great gain, merited the engagement of all their powers in defence of her : Not for her self, but the gain they had by her.

15. So the Pope in his *Taxa Canera Apostolica* rates the absolute on for falsifying his Apostolical Letters at Nineteen groats, when incest with ones own Mother is taxed but at five groats only.

But the true Christian acted by Gods fear, keeps Gods Commandments all of them, and as his commands, without any sinister aims or self respect; They follow not Christ for the loaves but for himself. They comply with all Gods Commands, not because thereby they themselves shall be benefited, but God honoured. And this is that which is acceptable to God, and profitable to man; Which *Solomon* prescribeth in this Text, by three powerfull arguments and motions.

1. It is the conclusion of the whole matter. *Summa rei omnis audite.*
2. It is the whole of man : *Totus homo : Totum hominis.* His duty and dignity.

3. God.

3. God will call all to an account. *For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.* —

1. *It's the Conclusion of the whole matter.*

We should fear God and keep his Commandments, for it is the conclusion of the whole matter. So our Translation.

La summe, le fin de tout le propos.

La but a que tend ce que te enseigne en ce leſure. So the French Translation.

In the Original, the word rendered Conclusion, End, Scope, Sum, and *But* the word thus variously rendered, and all agreeing to the mind of the Holy Ghost. I say the Hebrew word hath the first Letter in it bigger than the rest, to stir up our greater attention to what follows.

And indeed it is worthy our chiefest regard, as containing in it the sum of all Divinity as to our practise. Whatsoever was written from the beginning of this book of Scripture, yea of all the Holy Scriptures tends to this purpose.

All other books were written to mind the books of Conscience.

And so are as goads to stir up, and nails to fasten us in the practise of this direction. The sum of all Teachers, the end of all Learning.

Solomon having through this whole book discoursed the vanity and vexation of the creatures enjoyments, and from his own experience exemplified the truth of it, in these words he acquaints us when it is best to stir up our rest. *viz.* In the learning and practise of this One Lesson, which is the whole of all that God requireth from us, in reference to our advancing of his Glory, and our Happiness.

And it is but just and reason, that he that is our Master should have our fear; he that made us and maintains us should have our service: he that is our Loving Father should be honoured and obeyed by us; whom if we love, as Davids Soldiers did him, what will we not adventure for his sake, though it be as theirs was, with the highest hazard, and likelyhood of the greatest dangers, as Fond Lovers do to gratifie a beloved

2 Sam.
27-

ved darling ; Especially considering that all his commands are just, equal, delightfull, or at least made so to us by his love shed abroad in our hearts, so that we may joy and glory in enduring Tribulation in, and for the observing of his Precepts, considering the abundant reward. — *Our Labour shall*

^{1 Cor. 15. 58.} *not be in vain, nor our suffering lost, but shall work out for us*

^{2 Cor. 4. 17.} *a far more exceeding and eternal weight of glory.* We expect

^{Isa. 1. 3.} *Obedience from those creatures we breed and maintain, and they usually do yield it. The Oxe knows his Owner, and the Ass his Masters Crib ; And if at any time they fail, how are we displeased.*

If Balaams Ass turn aside, though his old acquaintance, how angry was he ; if he lyes down how doth he strike him, and wish for a Sword. If hawks and hounds fail in the perfuit of their games, how do the Owners and Users rage and chafe.

Hath not God then more right to expect our fear of him, and obedience to him, especially considering he hath done infinitely more for us than we do, or can, for any creatures, yea than he himself for all sublunary creatures, making man the chief of his ways, and the choice of his works, his Master-piece. The Model of Heaven and Earth, of visible and invisible, of mortal and immortal creatures, having compacted in him all the excellencies that are divided amongst all other creatures ; Whose Creation was not as of other creatures with his word, *fiat* Man, but upon a consultation, let us make man. Other creatures Souls and Bodies made together, as having a mutual dependance : Man his Body first, and then his Soul, which was breathed from above, and not educed out of any Elementary substance.

Tanta molis erat Humanam condere gentem

Sanctius His animal mentisque Capacius alte.

VWhose face shews Gods wonderfull skill in its varieties and discoveries of inward passions.

His Soul One in Essence, Three in Faculties, Understanding, Wit, Memory, represents the unfathomable depth of the Divine Trinity, whose Created perfection had Blessedness, Dominion and Prayer, Gods Attributes. VWhose restored condition mounts him above the Angels, who admire the

the humane nature more than their own, and in the person of Christ adore it. So that man who by sin was fallen so low that he could not well fall lower, is now by Grace restored to that height, that he cannot rise higher. So that if this be true, that things are so much worth as they are bought by an accurate judgment and discretion; Then must man, both Body and Soul be of an excellent worth, that was bought not with corruptible things, such as Silver and Gold, but by the precious blood of Christ.

I Pet. i.
19.

And this excellency that God first gave and restored to man calls for from us our fear of him, and obedience to him: who doth continue and enlarge this excellency here in this life, and prepares for the everlasting duration of it, to all Eternity. For as it is the whole of Gods word the Scriptures, from the first to the last: So is it, which is the second argument? *The whole of man.*

2. *This is the whole of man.*

Totus homo. —Vulgar.

Totum hominis; —Tremellius.

Hoc est omnium hominum: Piscator. All men are obliged to this; Every one bound to it.

Toda felicidad — Spanish. — All a mans happiness, and the way to obtain it.

The whole duty of man: Thus our *English*, in which he ought to exercise himself, and without which every man, even the highest is nothing but vanity: *Verily every man in his best natural and worldly estate is altogether vanity.* This is that which he ought to regard through his whole life in deeds and words.

Ps. 39. 5.

All these interpretations may be Orthodoxy given to these words.

And the result of all is this. *That the fearing God and keeping his Commandments is the whole.*

1. *Priviledge.*

2. *Duty.*

3. *Happiness of man.*

So that what the Orator speaks concerning Pronuntiation that it was the first, the second and third part of a right Ora- tor,

tor. So may we say it is the first, second and third, even the whole perfection of a good man, of a good Christian—
It's his

1. Priviledge. Who of all sublunary creatures is in a Capacity of a Filial fearing, and rational and voluntary compliance with his will and command.

It's true indeed, the Devils do know and are capable of doing Gods Commandements, but not of a filial fear, or willing obedience. In many things God makes use of them, in doing his command, but except it be to do mischief it's against their wills.

The irrational Creatures indeed they do his Commandements. The Fire destroyed *Sodom*, the Water the Old *VWorld*; The Ravens fed *Elijah*, and the Lyon kild the young Prophet; But they know not what they did, and so are not capable of a filial fear, so cannot be said to keep his command, no more than a Knife, or Sword, or Ax, that men make use of in their busines.

It's only the priviledge of man amongst all sublunary creatures, that can fear him out of love, and obey him out of choise.

2. The whole Duty of Man. Whatever God requires of man, both in reference to his inward reverence of the Soul, and the external Obedience of the whole Man is comprehended under these two Directions.

As all natural beings by *Logicians* are reduceable to one or other of the ten predicaments; all modes of being to the five predicables. As all we believe to the twelve articles of the Creed. As all we pray for to one or other of the Petitions of the Lords Prayer.

So is it in this case. The whole duty that God expects from man is reduceable to one of these; *The fear of God and keeping his Commandements.*

All the lines of divine truth, even from the whole circumference of it, meet in this Center. So that whatever is largely written in the Scriptures for our learning and practise is contrasted in this compendium and whatsoever is contrary unto these, to either of them, hath nothing of God's truth or Man's duty in it.

And

And by this we may determine, as of all matters of practise that are to be done by us ; So likewise of all *Dogmata*, matter of belief or opinion that are proposed by any to be embraced, whether they be God's saving truths, or the errors of deceivers, and the fancies of mens brains, bring them to this Test, and they will quickly appear what they are. Yea ordinary capacities without any extraordinary learning, may be able as far as it concerns themselves to prove all things, that so they may hold fast that which is good.

^{1 Thes. 5.}

^{21.}

^{Gen. 1. 1.}

^{Rev. 22.}

^{13, 21.}

It is a good observation that one makes, that the Scriptures begin with, In the beginning, and end with Amen : which signifieth Truth ; Shewing that they contain in them which no other writings do — *Et vetustissimum & verissimum* ; what is eldest ? what is truest ? And indeed what is not antient is not true. Truth is of God : Error is of the Devil ; So that what is not Old Divinity is not true Divinity, though it come from the Council of *Trent*, the Conclave of Cardinals, with their pretended infallible Inspirers, the Pope and the Devil, or Consult of Jesuites.

3. It's mans whole happiness and excellency. This distinguisheth him from, and prefers him before all others, though never so great and glorious in the world.

Job who feared God and eschewed evil was acknowledged *Job* by God himself to be the *None-such* of his time.

The Righteous is more excellent than his Neighbour ; Let *Pro:* him be what he will, if he be not Righteous.

In Gods account who knows best how to esteem, and whose honourable approbation is of greatest weight and worth in the eyes of good men, who despise vile persons, yea in the eyes of wicked men themselves. All men held *John* for a Prophet, *Psal. 15.* yea *Herod* reverenced him in his heart, though he was over-swayed by an Impudent Harlot, to command his Death. And in real worthiness, as being and having that in him which makes a man, and will keep him happy. *If you know these things, happy are ye if you do them.*

Job. 13.
^{17.}

3. God will call to account.

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be bad. *ver. 14.*

D

A

A pressing and powerfull argument if well weighed, to enforce upon us the care of fearing God and keeping his Commandments: That we shall be most certainly brought to an account whether we do or do not.

WE are not Lords Paramount that may do as we please, and live as we list, and there's an end. No, but an account must be rendered, and therefore we have great reason to see to it, that our Thoughts, WORDS and WORKS may be such as may correspond with Gods fear, and comply with his Command, our Dignity and Duty.

For though by our greatness we may bear it out, and by our policy conceal, what evil we do, from man, yet we cannot escape Gods Hand, which is Omnipotent, nor his Eye, which is Omniscient, and so knows what we have done, and though he doth not always in this Life, which we may all justly fear, and he many times doth, yet he will most assuredly hereafter bring us into judgment for it.

And the minding of this would be our wisdom, and prove a great restraint from evil, and encouragement unto good.

And unto this end we find the consideration often made use of in the holy Scriptures. Thus Solomon makes use of it as a Bridle to restrain the Lustfull extravagancies of unruly Youth: WHEN by an Ironical Concession, he seems to invite a Young Man to rejoice. Let his heart cheer him in the days of his Youth, to walk in the ways of his heart, and the sight of his eyes. But again powerfully to restrain him with this consideration. *But know thou that for all these things God will bring thee into judgment.*

Thus St. Paul doth ingeniously confess, that by the remembrance of this, he was stirred up, and assisted in, and unto a holy and incorrupt ministratior of his Office: *Knowing the Terrors of the Lord we persuade men.— For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Thus the same Apostle exhorts the Athenians to Repentance, because God had appointed a day wherein he would judge the world.

And

Ecc. 11.
9.

2 Cor. 5.
11. 10.

Aet. 17.
31.

And though mockers may scoff, and think it afar off, because the signs of it are not yet come, yet alas.

Though the general judgment may not surprize them, yet the day of their death will, which will be to them a day of judgment, and all will certainly be found at the great day, as they are found at that hour. And if the time would bear it, it were worth a larger consideration. How Emphatically *Solomon* lays down this argument, which I cannot at present but briefly lay before you.

In which fourteenth verse of this Chapter, concerning Gods judgment : VVe may obſerve these five things.

- 1. The unavoidableness of it.
- 2. The certainty of it as to the thing : and the uncertainty as to the time.
- 3. The generality and exactness of it.
- 4. The Righteous proceeding in it.
- 5. The directing of the sentence according to desert.

1. The unavoidableness : God shall bring, whom none can escape or delude.

Here many culpable persons make shift to escape by secreſie, hiding, flying or corruption. But there is no ſuch dealing with God, with whom we have to do, by whose authority the judgment ſhall be, though Christ be the Administrator of it, and the Saints ſhall give their Approbation. As the Kings Maſteſty by his Deligated Judges, and the aſſiſtance of others, in Commission with them perform Judgment amongſt Men.

God then being Judge, he hath, as Inferior Judges, his Deputies ought to have, and are ſuppoſed to have, what ever is requisite, and is ever neceſſary. *Viz.*

- 1. Knowledge.
- 2. Power.
- 3. Uprightneſſ.

- 1. Knowledge to diſcern.

As *Solomon* had, who having the Scepter in his hand, had an eye in his head to diſcern whosē the living Child was.

Justice is indeed uſually painted blind, but that is as to perſons not cauſes.

Blind *Isaac* that would try by feeling, placed the Blessing where

1 Sam. 12. 3. where he would not, and blinded Judges (and you know the Scripture tells us, what will blind them) usually place it where they should not.

Heb. 4.13. But God is Omniscent, and cannot be deluded nor deceived : All things to him are naked and bare.

2. Power to see their judgment executed, otherwise they will be contemned, and authority fully to end and determine its appeals will be made nought of, and matters will run in a circle and endless *Labyrinths*. But God is Omnipotent and Supreme, there is no resisting of him, nor appealing from him.

3. Uprightnes in passing sentence.

The *Egyptians* in their *Hieroglyphicks* describe Justice as an Angel without hands, that he may not receive gifts, and winking or without eyes, that he might not respect persons.

The Person of a Judge must not take the person of a Friend, but be as *Levi* that knew neither Father nor Mother.

We usually paint Justice with a Ballance in one hand, and a Sword in the other, to weigh and execute. If Justice in passing, and care in executing the Sentence passed be wanting, Knowledge and Power will be to no purpose. But God will do what is just, and will not pervert Justice. With him a pure heart is better than a smooth word, and a good Conscience than a good Purse.

2. The certainty of it as to the thing, the uncertainty as to the time.

He will, he shall.

To lay down arguments in this Auditory, to prove what we profess an Article of our Faith, would be very impertinent. The Scripture positively asserts it, and all Gods Attributes undeniably evince it. As his

1. Power. God will have it so for the manifestation of his infinite Power. *He will bring all to Judgment ; We must all appear.* And that is a work of Almightynes, to raise and revive the dead. But there is nothing impossible to an Omnipotent Arm.

2. Wisdom. It's a poynt of Wisdom to bring a thing to its appointed end. Now the end that God made man for was not to live in this World for ever, but to serve him here and after-

afterwards enjoy him to all Eternity, which cannot be done without a judgment first determining of us.

3. Truth. He hath spoken and cannot but fulfill it, he hath appointed a day wherein he will judge the World.

Men may break their words, God will not: He knows his appointed day, and will keep it.

— His Justice and Mercy doth enforce it. It is the property of Justice to recompense to every man his own: Mercy to whom Mercy, and Judgment to whom Judgment appertaineth.

Now here in this World we see it not done. The wicked many times flourish when the righteous suffer. *Naboris* is stoned, *Joseph* is in Prison. If the World should always last where were Gods Justice and Mercy, and therefore for the manifestation of these, there must be a day of Retribution. *Dives* must have his evil things, *Lazarus* must have his good, which here they have not.

All Gods attributes require that God should bring every thing, and every man to judgment, as most certainly he will, and therefore we should as St. *Hierome* tells us he did; what ever he was a doing, remember and imagine that he heard that voice; *Arise ye dead and come to Judgment.*

3. The Generality and Exactness of it.

WE must all: we must every one for every thing. There is no answering as in Humane Courts by a Proxy.

God doth not deal in a lump, by passing sentence on all men and all things together, Condemn all or Acquit all. No, but he makes a Separation, and distinguisheth between good and bad.

Here indeed *Solomon* tells us they fare all alike, but hereafter there will be a distinction made and manifested. Now *Math. 25.* Goats and Sheep feed and fold together, then will be separated. Tares must be let alone, and grow with the Corn till the day of Harvest, but at last their will be a separation. Chaff and Wheat lie in the same floor till the fan cometh. Here men as Travalliers in a journey pass together, lodge together, but in the Morning part; Good and bad are here mingled together; But then it will be known which were *Jacob's*, which were

Math. 24.

31.

32.

were *Labans* Flock ; Masks and Wizards and Paint will be then stripped of, then all shall appear as they are.

4. The Righteous proceeding.

He will bring to judgment. God will not sentence first and judge afterwards : but first weigh, judge, and then sentence.

Neither will he sentence *ex proprio motu* by his own will and pleasure, but according unto evidence and good proof : For the Books shall be opened, and by them shall men be tryed.

Reu. 20.
12.

Now there are three Books, by, and out of, and according to which the judgment shall be.

Rom. 2.
14.

1. Of Nature : By this the *Gentiles* shall be tryed.

2. Of the Scriptures, by this those that lived in the Church shall be tryed. — The Books of the

1. Law, who lived under the Law shall be judged by the Law.
 2. Gospel. So St *Paul* tells the Christians, God should judge the secrets of all hearts by the Gospel he preacht
 3. Conscience. So both shall be judged by the Books of their own Conscience, for what they have Transgressed against the Books of Nature or Scriptures ; which will then witness what is now recorded in them.

Gen. 44.

Conscience may be now as a book clapsd, which men do not read in, and so not mind their sins, as *Joseph*'s Brethren did not theirs, till in their distres, and then will they not ? they must read all. — And Lastly.

5. The Sentence will be past distinctly.

Gen. 18.
23.

As on all good and bad : So whether it be good, or whether it be bad. God will not involve all promiscuously, for that is far from him who is the great Judge of all the Earth, and therefore he will do right, and not make the Righteous as the VVicked, as *Abraham* in his Prayer pleads with God. But God will then say,

1. Come ye Blessed to his Sheep : that hear his Voice : *Fear him and keep his Commandements.*
 2. Go ye Cursed to the Goats : who have said depart from us, we desire not the knowledge of thy Law.

And

And thus Honourable, Right VVorshipfull, VVorshipfull and Beloved, I have laid before you with what brevity I could, what the Doctrinal part of these words acquaint us with, and have put Oyl in your Lamps by Doctrinal Instruction, what now remains, but that I put Fire to it by some practical.

A P P L I C A T I O N.

VVhich shall be only in a word of Exhortation. Humbly to beseech you as your Orator, and earnestly to require you as Gods Embassador, to see to it, that whatever you do in all your Transactions, whether publique or private, in your politique and personal capacities, as Magistrates, Ministers, Christians, I say that whatever you do you be carefull, that for all your Thoughts, VVords and VWorks, there may be nothing which may not;

Comply with Gods fear.

Correspond with Gods Command.

Comport with man's dignity, duty and happiness.

Stand approved through Gods mercy, and gracious acceptation in Gods judgment.

Certainly these reflections would have powerfull influence on us, to regulate all our carriage. *Seneca* gave his Friend *Lucilius* this Counsel, that what ever he was doing, *He should imagine some of the Roman Worthies did behold him, and then he would do nothing dishonourable.*

So let us say with *Hagar*; *Thou Lord seest me*; and with *David*, *I have set the Lord alwayes before me*. Of whom it is most true what the Poets feign of *Mnerva*'s Picture, that it was drawn with that *Art*, that look what way so ever a man turned himself, her eyes were still upon him. For he is *Ὥρος ὄφελος* all eye, vwho feeth and vveigheth, and tryeth and sentenceth, and as he punishment all-evil, so will he reward all faithfull Servants.

Others cannot reward all their followers, as having not wherewith, and others will not, as being illiberal and sordid, but God is able, because *Lord of all*, and vwillng, because *Rich unto all*.

These considerations, shall vve not be vwanting to our selves, vwould have a very great influence on all of us, but especially on such who are

In Publique Place, Trust and Employment, Magistrates and Ministers.

That they do not with their ill practises and examples overthrow that good, which by their Authority and Preaching they do or should promote. It were a happy thing, and much to be desired, that these were none that did so ; But that cannot be expected, and we find by sad experience, that it ever was, and will be so. In *Aarons* Line there was a *Nadab* and *Abihu* ; In *Eli's* Family are an *Hophni* and a *Phineas*. But it is no wonder, for amongst the Angels some fell, and there was a *Judas* amongst the Apostles.

And it is most certain, that the generality of the people, as *Labans* Ewes conceiv'd according to the colour of the Rods, that were set before them ; So are they swayed by the practise of others, especially their Rulers and Teachers.

Jupiter ipse fuit, Ego non Homuncio ?

But *Elihu* tells us : *Great men are not always wise, neither do the aged understand judgment.* I and my Ruler, I and my Teacher, if the practice be evil, there will be no good Plea at the last day : for so might the *Jews* excuse themselves, who had the high Priests to go before them, and perswade them to Crucifie our Saviour.

Eminent Persons intrusted with publique imployments are as looking glasses to the places wherein they live, whereby the people dress themselves, who falling into open sins, like men in a crowd, many fall with them ; Mens Souls being as apt to be infected by ill examples, as their bodies by ill air. *Peter* at *Antioch* dissembling, dravv *Barnabas* into the same error.

Publique persons then have great caute often to put an avve upon themselves, by such reflections. Doth my Carriage correspond vwith God's fear and command, my duty and account ? That so they may have their Carriage inoffensive. For in all their visible miscarriages there is a double sin : *The Fact, and the Example.* The vulgar being their shadovv to followv their steps, and so vvill bring a double punishment on their selves and charges. Hence *David* prays for *Zion* as well as for himself. — Let such say than vwhen tempted to evil as *Nehemiah*, and shall such a man as I fly ?

Upon

Upon all which considerations, give me leave I beseech you, Right Worshipfull, Worshipfull, who are intrusted with the Government of this Honourable, Ancient and Famous City, to perswade you to a diligent care, rightly to discharge that trust, that Gods providence, his Majesties Charter, and your Brethrens choice, have impowered you for, and called you to.

And I can no better do it than by laying before you that famous instance, which in all its circumstances is applicable to you. That excellent charge which that good King *Jehosaphat* gave his ^{2 Chron. 19.} Judges and Magistrates, which he by his Royal Charter ^{6. 7.} established in the Cities of *Judah*.

Take heed what you do, for you judge not for man but God.
2. Chron. 19. 6, 7. And this he enforeceth with arguments, and leaves directions for. *Let the fear of the Lord be upon you, take heed and do it.* He impowered them by his Charters, and enjoyns them to discharge their duty, to judge justly, to do nothing rashly, unadvisedly, but in all their proceedings to use a heedfull circumspection.

They were not to be idle, or as *Gallio*, careless and negligent, but they were to do. They were not to be wilfull, and to do what they please, but they were to observe and do, both according to God, and the Kings Laws, and the true state of the particular matters that were brought before them. They were not to be rash and inconsiderate in hast, and careless, but to see what they did, least as *David*, they may pass a wrong Sentence, and injure a faithfull *Mephiboseth*, upon the flatteries and insinuating calumnations of a treacherous and false hearted *Ziba*.

Lo this was the charge that good Prince laid upon his Delegated Magistrates, whom he had Established from City to City.

He gave them Power under him to act, he gives them directions how to act. They might not usurp a power without his Charter, they might not neglect to execute that power committed to them by his Charter. But he enjoyns them to do, and not be idle, to take heed and see to it, that they did according to the Law and Justice, and not be wilfull, rash and negligent, and to prevail with them so to do, he presfeteth upon them the fear, the *pattern* and *presence* of God.

I shall not undertake to direct you in particulars, only in general to recommend unto you the consideration of God's fear, God's command, your own duty, dignity and account; And then

certainly you will discharge the duty of your places, according to your names and powers, God and mans expectation from you.

Hof. 4. 18. You will then be what God calls you, *Sheilds*. And so defend the innocent and well-doer; *Heirs of Restraint* to curb the extravagant exorbitances of the Sons of *Belial*.

Healers. To make up, and not make wider any incident breaches that may and will unavoidably arise, when many are concerned in the management of the same power.

Psal. 78. *Shepherds.* And ought therefore with earnest care, as *Jacob* did *Laban's Sheep*, to feed the Lords Flock, aiming at the good of their charge, and not their own advantage, who must lose themselves in the common right, as Rivers their names *Ez. 10.3.* and natural qualities in the main Ocean. Thus *Mordicai* sought his Peoples welfare, and seeking Gods glory and not their own, as *Joab* did *David* at the seige of *Rabbah*, since God is jealous of his glory, and keeps that for himself; As *Potiphar* did his Wife, when he gives us all things else.

1 Sam. 12. 3. 4. And shall you be able to say as good *Samuel* did; —*Witness against me: whose Ox or Ass have I taken, whom have I defrauded or oppressed, of whose hand have I received any bribes to blind mine eyes therewith?* Or receive as he did a Testimony of his Innocency; Then you may say with comfort as *Nehemiah* did. *Nehb. 13. 22.* *Remember me O my God concerning this, and spare me according to the greatness of thy mercy.* — And as good *Hezekiah* did. *My. 38. 3.* *Remember now O Lord! How I have walked before thee in truth, and with a perfect heart, and have done what is good in thy sight.* And with our Saviour; *Father I have finished the work which thou gavest me to do; I have glorified thee on earth, and now glorifie thou with thine own self.*

Fathers. And so must when need is prest with a weeping eye and tender heart, as *Joshua* did *Achan*.

Correction must be, but it may not be delighted in, but be as it is in God his strange work, and ought to be undertaken as War and Law in case of necessity, for preservation of right and peace.

Magistrates are Fathers, and therefore must mind the good of the whole Family.

Phil. 2. 7. 8. Worldly Polititians are all for themselves, but the good Christian Magistrate, as their Master Christ for the good of others.

Psal. 82. a. &c. *Gods.* And so ought not to be flexible but constant, not to be prevailed upon, or perswaded from doing right by the importunity

nity of Friends, not covetous as *Festus*, not timorous as *Pilate*, who was affrighted to the condemning of Christ, by the *Jews*: telling him if he did not, he was not *Cesars Friend*, not respect persons, not take rewards or gifts, either by himself or his man *Elisha*, or his Mans man *Gehazi*.

Thus shall you reflect upon your names, discovering what your duty is, you will with your own consent manage your power, and so have the Testimony of a good Conscience, be acceptable to your Brethren, and approved of God.

To conclude all, let us know that it is the want of the fear of God, and a due regard to his Commandements, the not reflecting on our duty and dignity: the not minding our account, that is the cause of all the disorder in the World.

This is that which makes Magistrates pervert judgment, and prefer their own private advantage before the publique welfare, Ministers so extravagant and regardless of their Duty and *Decorum* in their habit and language, and publick converse. Lawyers, both Counsellors and Sollicitors, prey upon the passions and simplicity of their Clients, and so render the Law, which is good and necessary, and without which there can be no comfortable living, yet a burthen rather than an advantage. For so we see it coines to pass that the remedy usually proves worse than the disease. And we find by dayly experience that if the matter be not of extraordinary value, it were better for mens both quiet and profit, to set down losers, and never try for it; For usually in the issue, the Lawyers Purse proves as the Butlers Box, that is sure to gain, and the indiscreet litigants fare as the Sheep that go to a Bratible for succour, leave a part of his fleece behind him.

The want of these reflections makes many Traders in the world use all manner of deceits, and to learn from the Devil to make their bargains; as he would have done with our Saviour, who,

1. Chose a place for a counterfeit delusion; Hence their shadows and false lights.

2. Commend the goodness of their ware, and never discover the evil, as Satan told Christ of the glory of the Kingdoms of the World, but not a word of the trouble.

3. Satan came with lies, and false brags.

4. Pretends the dealers advantage, when they intend their loss.

Thus many dealers for want of a due reflection, or God's fear and command, their own duty, dignity and account, manifestly